

# BOSTON RECORDER.

PUBLISHED BY NATHANIEL WILLIS, NO. 3, ROGERS'S BUILDINGS, CONGRESS-STREET, BOSTON.

SATURDAY MORNING, DECEMBER 25, 1819.

Price, \$3.00 in 6 months, or \$2.62½ in advance.

## CONSTANTINOPLE.

For a Bible Society among the Greeks at Constantinople.

A letter from Rev. JAMES CONNER, of the London Church Missionary Society, would not be difficult, I think, to establish a Bible Society in the Fanal. I only have just finished a Tract on the Bible, in which its nature and the history of its rise and progress are briefly depicted. It concludes with an appeal to the Greeks, in behalf of their own nation; and calls upon them to come forward and support the distribution of the Scriptures among themselves, by Annual Subscriptions. I have proposed that Annual Subscriptions of twenty-five piastres, be entitled gratis to a yearly abstract of the proceedings of the Bible Society, which might be printed at Malta. The execution of the Tract is deferred, till I am conferred with Dr. Pinkerton, and the benefit of his counsel and suggestions. When the Tract has been translated, it will be submitted to the perusal of the Patriarch Gregory.

Mr. Conner has lately introduced to the Patriarch, an English Clergyman. He received very kindly; and, after having conversed some time on literary topics, particularly on the affinity of various languages, of which he was very inquisitive, I became acquainted with the existence of the Bible Society. He appeared to be much interested in it. On my mentioning that I had, in my copies of the Scriptures in twelve languages, he seemed surprised, and intimated that he wished to see some of them. He sent me some copies of some of the translations which I possessed. He was gratified, and expressed his thanks. I was glad to hear, the other day, that he had already sent the copies I gave him, to some of his distant friends of high rank in the Church, as a present.

Mr. Conner's Version of the Scriptures. The British and Foreign Bible Society undertakes to defray the expense of a Translation, into Modern Greek, of the New Testament. Of the necessity of such, and of the provision made for its execution, with the addition to the Translation of the Old Testament, Mr. Conner writes—

"I showed a copy of the present Romanic version to my Greek Master: 'What do you think of it?' he exclaimed. 'You will never see the Greeks speak in this style.' He added me from the study of it, as being a model of the language."

Mr. Conner, the Archimandrite of the Church in Constantinople, is at present engaged in a new Translation of the New Testament. Mr. Williamson, in behalf of the British and Foreign Bible Society, put into his hands. He has finished the end of the Acts of the Apostles. His Translation appears, it will, no doubt, be gladly received by all classes of the people. A well-executed Version is especially needed in Constantinople, where the varieties of the language are much studied. From what I have heard and known of the projected Version of the Old Testament into Modern Greek would be better than any other in Constantinople, than any where else. The language is mixed, more with Italian; in Smyrna, with Turkish; and the Greeks of the Fanal reject, as possible, all foreign words from the Bible; and approximate, as closely as possible, to the mother tongue. In the end of time I trust that I may have a great deal to do, in promoting that great work.

Mr. Conner is compiling a Hebrew Grammar, which it is my intention to publish in a Lexicon. They might be of great use, about to be established. They are certainly a desideratum at the present moment. A Translation of the Old Testament into Romanic, it will be necessary to give the means of examining into the accuracy of the Version as it proceeds, and drawing their eyes to the incorrectness of the Septuagint. With regard to the translation itself, I long to see Dr. Conner, and converse with him on the subject. My Hebrew Studies have, I think, been to lend some assistance to the work, and I should with joy devote myself to it.

Mr. Conner is of the Rev. Charles Williamson. Mr. Williamson is a man of suitable Labours, to enlist the calls of service every where. He has been in the Mediterranean, the Company of the Rev. Charles Williamson, and will be all such charges as may be required. Mr. Williamson is in the Society, as he undertakes to do his own duties as Chaplain of the Rev. Charles Williamson.

Mr. Williamson is a man of suitable Labours, to enlist the calls of service every where. He has been in the Mediterranean, the Company of the Rev. Charles Williamson, and will be all such charges as may be required. Mr. Williamson is in the Society, as he undertakes to do his own duties as Chaplain of the Rev. Charles Williamson.

Mr. Williamson is a man of suitable Labours, to enlist the calls of service every where. He has been in the Mediterranean, the Company of the Rev. Charles Williamson, and will be all such charges as may be required. Mr. Williamson is in the Society, as he undertakes to do his own duties as Chaplain of the Rev. Charles Williamson.

## CHINA.

Edict against Christianity.

The following translation of an Imperial Edict, issued in China, in 1805, is extracted from the Transactions of the Literary Society of Bombay. It has been sent to us by a friend, as likely not to be seen by the great body of our Readers in the work from which he has extracted it. The European to whom the Edict refers, under the name of Te-tien-tse, was father Adeodat, a Missionary at Peking. The Edict manifests a degree of alarm at the employment of the Press in China, in the diffusion of the Truths of Christianity, which will not fail to encourage Christians in the determined employment, in every practicable way, as opportunities shall be afforded, of this powerful engine.

"The Supreme Criminal Court has reported to us the trial, investigation, and sentence of that tribunal, respecting Ching-yo-vang, a Native of the Province of Canton, who had been discovered to have received privately a man and sundry Letters from the European Te-tien-tse, and also regarding several other persons who had been found guilty of teaching and propagating the doctrines of the Christian Religion."

The Europeans, who adhere to the Christian Faith, act conformably to the customs established in these countries, and are not prohibited from doing so by our laws. Their establishments at Peking were originally founded with the auspicious views of adopting the Western method in our astronomical calculations; and Europeans, of every nation, who have been desirous of studying and practising the same at this Court, have readily been permitted to come and reside upon the above establishments; but, from the beginning, they were restricted from maintaining intercourse with, and exciting troubles among our subjects.

Nevertheless, Te-tien-tse has had the audacity secretly to propagate & teach his doctrines to the various persons mentioned in the Report; and he has not only worked on the minds of the simple peasantry and women, but even many of our Tartar Subjects have been persuaded to believe and conform to his Religion; and it appears that no less than thirty-one Books upon the European Religion have been printed, by his order, in the Chinese Character.

Unless we act with severity and decision on this occasion, how are these perverse doctrines to be suppressed? how shall we stop their insinuating progress? The Books of the Christian Religion must originally have been written in the European Languages; and, in that state, were incapable of influencing the minds of our subjects, or of propagating the doctrine in this country; but the Books lately discovered are all of them printed in the Chinese Character—with what view it is needless to enquire: for it is sufficient, that, in this country, such means must not be employed to seduce our simple peasantry to the knowledge and belief of these tenets; & much less can it be suffered thus to operate on the minds of our Tartar Subjects, as the most serious effects are to be apprehended from it on the hearts and minds of the people.

With respect to Ching-yo-vang, who had taken charge of the Letters—Ching-ping-te, a private of infantry under the Chinese Banner, who was discovered teaching the doctrine in a Church—Lieut. Chao-tang, Siao-ching-ting, Chu-chang-tug, and the private soldier Veng-meate, who severally superintended Congregations of Christians; as they have been respectively convicted of conveying Letters, or employing other means for extending their sect and doctrine, it is our pleasure to confirm the sentence of the Court, according to which they shall severally be sent into banishment at Elec, in Tartary, and become Slaves among the Eleuts; and, previous to their departure, shall wear each of them the heavy cage for three months, that their chastisement may be corrective and exemplary.

The conduct of the female peasant Ching-yang-shy, who undertook to superintend a Congregation of her own sex, is still more odious; she, therefore, shall also be banished to Elec, and reduced to the condition of a Slave at the Military Station, instead of being indulged with the female privilege of redeeming the punishment by a fine.

The peasant, Kien-hen, who was employed in distributing Letters for the Congregation, and in persuading others to assist in their Ministry, and likewise the soldier, Tung-hing-shen, who contumaciously resisted the repeated exhortations made to him to renounce his errors, shall respectively wear the common cage for three months; and, after the expiration of that term, undergo banishment to Elec, and become Slaves among the Eleuts.

The soldiers, Chau-ping-te, Vang-men-te, Tung-hen-shen, who have gone astray, & willingly become proselytes to the European Doctrine, are really unworthy to be considered as men; and their names shall be erased from the list of those serving under our banners.

The countrymen, Vang-shy-ning, Kio-tien-fo, Yen-se-king, and Vu-si-man; and the soldiers serving in the Chinese Infantry, Tung-ming, Tung-tse, and Chin-yung-tung—have each of them repented, and

renounced their errors; and may, therefore, be discharged from confinement: but, as the fear of punishment may have had more effect in producing their recantation than any sincere disposition to reform, it is necessary that the Magistrates and Military Officers, in whose jurisdiction they may be, should keep a strict watch over them; and inflict a punishment doubly severe, if they should relapse into their former errors.

Te-tien-tse, who is an European entertained in our service at Court, having so far forgot his duty and disobeyed the laws, as to print Books and otherwise contrive to disseminate his doctrines, is guilty of a very odious offence. The alternative proposed by the Court, of dismissing him to his native country or of remanding him from the prison to his station at Peking, is very inadequate to his crime. We, therefore, direct that the Supreme Military Court do appoint an officer to take charge of the said Te-tien-tse, and conduct him to Ge-ho, in Tartary; where it is our pleasure that he should remain a prisoner in the guard-house of the Eleuts, and be subject to the superintendence and visitation of the noble magistrate King-ku, who must carefully prevent him from having any correspondence or communication with the Tartars in that neighborhood.

The noble officer, Chang-foe, who has hitherto superintended the European Establishment, having been ignorant of what was going forward in his department, and having made no investigation or inquiries during the time that Te-tien-tse was writing Letters, printing Books, and spreading his Religion, has proved himself insufficient, and unworthy of his station: wherefore we direct the Interior Council of State to take cognizance of his misconduct. In like manner, it is our desire that the Council of State take cognizance of the neglect and inattention ascribable to the Military Commanders, who suffered the soldiers under their orders to be corrupted with these foreign doctrines, and then report to us the result of their deliberations, in order that we may refer the adjudication of punishment to the proper Court. The Council of State shall, moreover, in concurrence with the Supreme Criminal Court, appoint certain Officers to examine all the books of the Christian Doctrine which have been discovered; after which they shall, without exception, be committed to the flames, together with the printing blocks from which the impressions were taken.

The Governor and other Magistrates of Peking, and the Commanders of troops stationed in the Capital, shall strictly attend to the subject of these Instructions: and severally address Edicts to the people and soldiers, declaring that all persons henceforth frequenting the Europeans in order to learn their doctrines, will be punished with the utmost rigour of the law, without exception or abatement, for having acted in defiance of the present prohibition. As for the rest, we confirm the sentence of the Court.

## MISSION AT JAMAICA.

From the London Methodist Magazine.

Extract of a letter from Mr. BINKIN, dated Montego Bay, Jamaica, April 11, 1819.

As to the Mission in this island, various are the states, privileges, and prospects, of its different societies. In Kingston, during the last year much good has been done. They purchased a large and commodious building, which is now converted into a chapel, having received the sanction of the gentlemen in their application for a licence, and preach in both places at one hour. Yet notwithstanding this additional room, there are no less than seven hundred even in society who could not be accommodated, supposing all were to attend at one time. At Spanish-town, we have a very excellent chapel, a people devoted to God, and who are on the increase. Here too, in all our applications to the higher powers we have been received in a most kind and respectful manner, and the favors desired readily granted us. At Morant Bay, the work has been, and I believe is still going on rapidly. Last year they had many new openings in its vicinity, an increase of between four & five hundred members, and have now succeeded in establishing a Sunday school. This institution has met with the marked approbation of the Custos; a teacher is regularly employed by him, and he has submitted the superintendence of it to Messrs. Horne and Underhill in conjunction with the minister of the Established Church. At Gratehill, which was my station, the hand of the Lord was over us for good; though the congregations, compared with those in the above places, were small, yet we had an increase of near sixty members, and many who had previously tasted of the good word of God, have made evident advances in the Divine life, and are still growing in their attachments to every thing virtuous and praiseworthy. At Falmouth, we have met with every encouragement. The Hon. Mr. Stewart, who is the Custos, has shown us very marked approbation; Mr. S. labored in this parish during the last year. I made application to the quarter-sessions held in Falmouth, February 9th, and was kindly admitted by the honorable gentlemen above mentioned, and his associate judges, to

qualify for acting in conjunction with Mr. S. in this part. We have also two places in the country, where our congregations, though not large, are respectable and attentive. The greater part of our hearers in this parish are white people, they approve of our doctrines, and treat us very politely; but I am sorry to say notwithstanding, that little good seems to be done. Though they have enjoyed the Gospel for several months, we have still to take up the prophet's complaint, "Who hath believed our report? and to whom is the arm of the Lord revealed?" However, we shall esteem ourselves highly honored, if we are but made the instruments of opening the way to better days, in laying a foundation on which to raise a superstructure that will appear to praise and honor, and glory at some future period.

Jamaica needs the extension of the truth of God; much has been done, for which we acknowledge the indulgent hand of heaven, but much remains to be done. The moral condition of the greater part of the population is most alarming, even the free people of color, many of them are deeply sunk into different species of heathenish superstition; but the state of the majority of the negroes is most deplorable. The reformation wrought since the introduction of the Gospel, is certainly visible to all; but there are many places which its enlightening rays have not as yet penetrated, consequently, comparatively speaking, they are still enveloped in all their original ignorance & superstition. Of the departed, many of the living have the greatest horror imaginable, and would perhaps a thousand times sooner offend those with whom they still associate, than do or say any thing that they imagine would displease a deceased friend or relative. Their funeral processions, their proceedings at the grave, their annual visits and presents, and their prayers to the dead, shew the superstitious veneration they have for them. Their funeral processions are attended with all the noise and riot that ignorance and superstition can invent. Eating, drinking, drumming, and dancing, are their funeral solemnities; in short, every kind of tumult and festivity, which was pleasing to the deceased in his life time, is practised at his funeral. Their proceedings at the grave are equally as ridiculous, putting the corpse into the grave, they dance, beat their drums, and make a feast about it, offering a part of what they have to the dead, with some of those liquors the person loved most during his life, at the same time speaking to the deceased as though he were still alive and present with them. These ceremonies many of them repeat for some time, and generally at Christmas, taking to the grave poultry, or hogs fattened for the purpose, and other provisions, with such liquors as the deceased was partial to when living. These, with their practices of Obiah, are calculated at once to affect the human mind, and to excite in every bosom, an ardent zeal to extend to this degraded race of men, that light which is alone sufficient to dissipate these clouds of ignorance and superstition, to correct their judgment, and bring them from this state of mental darkness; and lead them to Him who has said, "He that cometh to me I will in no wise cast out." This is possible even with this degraded and superstitious race of beings, for the "Gospel is the power of God unto salvation to all that believe;" and these, though ignorant of the nature of faith, &c. are ready to receive the message, and to the uttermost of their power, comply with its requisitions, that they may be saved. Of this I have had ocular demonstration; I have beheld them at the throne of grace, urging the sinner's plea, rejoicing in the evidence of their acceptance, and afterwards manifesting their attachment to the gospel by an humble, obedient, & persevering attention to its sacred precepts.

As it respects myself, thank God, I am well, though by a late sickness I have been somewhat reduced, yet upon the whole, my health has been as good as when at home. As to trials, I have been favored far above many of my worthy predecessors; their lot has been the lot of extreme sufferings and opposition, whereas I, in all my applications, have succeeded without the least difficulty. Though I have been but little more than one year in this island, Providence has been so favorable, that I have obtained legal authority to act in my ministerial function in five distinct parishes. With respect to my situation, work, &c. upon the whole things are gratifying; I find myself so far from regretting my leaving home, that I rejoice that ever I was called to preach the gospel in the torrid zone. It is true, that we are panting under the extreme heat of the tropical sun, while you are enjoying the refreshing breezes of a temperate climate; and we are destitute (at least in a good degree) of that suitable society with which you are ever surrounded. But it was at the call of God, that I at first hasted to erect the standard of the cross on this burning soil, and this, connected with the aid he affords, the promises he hath given, and the hope of being at least of some service to my fellow mortals, reconciles me to the whole, and stimulates to a patient perseverance in the great object of saving souls from death.

## MORAVIAN MISSION IN AFRICA.

London, June 7, 1819.

Ever since the public papers have given an account of an invasion of the Cape colony by the Caffres, we have been under no small concern for the safety of the new missionary settlement of the United Brethren on the Witte Revier, which has been formed with the best prospect of success. Yet, while the reports in the newspapers seemed not to rest upon any good authority, we were willing to hope, that if not altogether unfounded, they might originate in some trifling occurrences, creating temporary alarm. Yesterday's post, however, brought a confirmation of the painful intelligence, and that the danger to our settlement, and the missionaries on the Witte Revier, was greater than we had supposed. The following letters, which have been long on their passage, will give to our brethren and friends some account how they have fared, during the beginning of this horrid war with one of the most fierce and cruel nations of South Africa; but as to what they may have suffered in the sequel, we are left in suspense. We have no hope, but in the mercy of our God and Saviour, which has in so many instances been made manifest in the miraculous preservation of our brethren and sisters, employed in the missions, in the midst of the most imminent dangers. May these reports excite all who read them to fervent prayer in behalf of those dear servants of God, and their congregation.

We have since seen a proclamation issued by the governor, Lord Charles H. Somerset, dated the 3d of March, calling out the farmers to assist the military, sent to the frontier under General Wiltshire, and placing the districts of Uitenhagen & Graaf Reinet under martial law, till the disturbance is over. His Excellency, on his late journey into the interior in 1817, having penetrated into the Caffre country, established peace with their chief or king T'Geika. Other chiefs not acknowledging him as king, have made war upon him, and extended their predatory incursions into the colony, as stated in the proclamation.

C. I. LATROBE.

Copy of a letter from the Rev. Hans Peter Hallbeck, to the Rev. C. I. Latrobe, dated Gnadenthal, Feb. 27, 1819.

Previous to my setting out for the Witte Revier, in the beginning of this month, I wrote to you on the 6th inst. and informed you of my intention to visit the new settlement. You will wonder how it happens, that you are again addressed by me from this place, so soon after my departure for the interior. It is owing to very melancholy events on the frontiers of this colony, which have already involved many families in distress and ruin, threaten destruction to the infant settlement on the Witte Revier, and expose our brethren and sisters there to the most imminent danger of being all massacred.

On my leaving Gnadenthal, on the 9th inst. we supposed that all was safe and peaceful along the frontier, particularly as we knew that the Caffres had been but lately severely chastised. But in the neighborhood of the Caffre Kuyls Revier, beyond Zwelendendam, I met a Hottentot, bringing letters from brother Schmitt, by which I received the first intelligence of robberies and murders committed by the Caffres in the neighborhood of the Witte Revier. Soon after, on the Gowitz Revier, I met a courier, who brought sad news of the alarming state of the country between the Sunday's and Great Fish Rivers, and a catalogue of murdered soldiers and inhabitants. This news was but too strongly confirmed when I arrived at George-town. The landdrost, Mr. Van Kervel, informed me that 220 farmers, and other inhabitants of his district, had been commanded to march against the Caffres, part of whom were already on their way; and that on account of the many horses and waggons required for the public service, I should find it impossible to proceed any farther, though I was furnished with a government order for relays. No waggons were going that way, on account of the disturbed state of the country, and the Caffres were already on this side of the Witte Revier. For these reasons, and knowing that if I even should be able to penetrate as far as the new settlement, my journey would not answer the end for which it was undertaken, I resolved to return home as soon as possible, in order also to relieve the anxiety of my wife, and the brethren at Gnadenthal, and before the commando from Zwelendendam should put itself in motion.

I left George-town in the evening of the 10th, and arrived here on the 21st, to the great joy and surprise of all the inhabitants, who had already been under considerable concern for my safety.

Our anxiety about the Witte Revier increased every day, till on the 27th, it was—shall I say, relieved, or rather, augmented by a letter from brother Schmitt, dated the 10th and 14th inst. and by a second from the landdrost of George, Mr. Van Kervel. The latter wrote as follows—

"Col. Cuyler informed me by letter of the 15th inst. that he heard that the institution on the Witte Revier, belonging to the Moravians, had been attacked, but that



they had bravely beat off the Caffres, and killed thirty of them, but lost all their cattle: I beg leave, therefore, to acquaint you therewith; and remain ever, &c.

Col. Cuyler's information, however, does not appear to have been correct, as will be seen from the following extract of brother Schmitt's letter, which I will give you in his own words. On the 10th of February he writes:—

"Yesterday between five and six o'clock in the evening, our herd being about five minutes walk from our house, feeding upon an open plain, about two hundred Caffres rushed out of the woods upon them, (though all the men instantly hastened with their fire-arms to the spot,) drove off 235 head of cattle before our eyes. A general hue and cry was raised, and the Hottentots fired upon the thieves, but nothing could stop their progress. It is supposed that two of them were killed, and five wounded. We are astonished at the escape of nine of our men, who were watching the herd, and got all among the Caffres. Some of them were in the greatest possible danger. One was in the river, when the Caffres plunged into the stream, and saved himself only by keeping under water, while the banditti were swimming across it."

Brother Schmitt then describes the attack made upon their neighbor, Jacobus Scheepers, jun., at the Shagboom farm, whose cattle they stole, and killed his European servant, and were prevented murdering his wife only by the great dogs defending their mistress, after which the family took shelter with the brethren at the Witte Revier. He continues:—

"We how resolved to send two horsemen with a letter to the landdrost, Colonel Cuyler, at Uitenhagen, to represent to him our distressing situation, and to beg for speedy assistance. But our messengers returned in the evening, declaring it impossible to cross the Sunday's river."

Caffres having been seen this evening (the 10th) close to our place, we expected nothing less than to be attacked during the night. The women and children had already yesterday night slept in the church, thinking themselves safer there than in their dwellings, the place being also well watched.

On the 11th, I again sent off two men on horseback, with the letter to Colonel Cuyler. Meanwhile we and our Hottentots were employed in making a kind of rampart around our houses, with waggons and heavy pieces of timber to guard against any sudden attack. Behind each projection two, three, or four men were posted. In the evening came on a tremendous storm of thunder and lightning. The rain was so very violent, that I have hardly ever witnessed such a shower. The messenger returned, and reported that they had reached the crossing place of the Sunday's river, but found the ferry boat sunk—Two men from the opposite bank attempted to swim across and fetch the letter, but the stream was so powerful, that the rope by which they meant to work themselves across broke, and the poor men were carried down the stream out of sight. Whether they saved their lives or not, remains unknown.

The night passed quietly, for which we gave thanks to our Heavenly Father and Protector. Towards evening, some families came hither with a waggon from Graham's town, with whom we obtained a reinforcement of seven men & four muskets. The accounts these fugitives brought from the eastward, filled our people's minds with fear and dismay. To us the most painful of all was, a proposal of our Hottentots to quit the place, and fly into the interior towards the Bosjeman's Revier. I told them that we could not possibly admit of it, but that if the Sunday's Revier had been formidable, we should have had no objection to retreat towards Uitenhagen. But as it had pleased God to shut up that road, we should wait here with patience, trusting to Him for deliverance, and not lose our confidence in his mercy. Many of them then declared, that they were ashamed of having so soon spoken of running away, and they all remained quiet.

On the 13th we had a peaceful day, and employed it to strengthen our fortifications. But in the night of the 14th, twenty or thirty Caffres approached close to our place, without our perceiving it, and formed themselves into two parties, opposite our houses. This alarm prevented our meeting at church, as we had intended; being obliged to keep on the look-out. As a Hottentot offered to take this letter, and to try to swim across the Sunday's Revier, I sent it together with the letter to Colonel Cuyler. The farmers are assembled in the neighborhood of the Bosjeman's Revier, where the Caffres have robbed them of their cattle, set fire to the houses and corn-stacks, and murdered many people. As we could not but suppose that numbers of them are lurking about in the thickets all around our settlement, we set thirteen men as guard over the remaining cattle, three of them mounted on horseback.

Our brethren and sisters may easily conceive the anxiety we suffer. Many of the children cry out for food. Our people have lived chiefly on milk, and as the Caffres have stolen the whole of the first herd, among which were all the milk cows, they are in great distress. We are most afraid of a violent attack, the Caffres taking us by surprise, from which may God in mercy protect us. Pray for us, for the help of man is vain! Thank God, we all enjoy good health." J. H. SCHMITT.

I think this extract is sufficient to give you an idea of the perilous situation of our poor brethren and sisters on the Witte Revier, and to excite you all to fervent prayers for their preservation. I wish for nothing more than that they may be able

to fly; for, if they remain, they must either defend themselves, and perhaps spill the blood of their assailants, or themselves be massacred; for the Caffres will certainly not rest, till they have avenged the death of those who fell on the 9th.

Throughout the whole colony, as I called Caffre commands are now raising, and we expect Mr. Cobus Linde, the commander-in-chief, to come in a day or two, when he will call out the most able of our men to join the troops. The distress of our poor Hottentots will thereby be greatly increased; the more so, as corn and provisions of all kinds are enormously dear. A muid of wheat, which at the time you were here cost four or five rix dollars, now costs from twenty to twenty-six. Meat likewise is about four times as dear as it was three years ago, and every other article of provision is in proportion. Pray do not forget our suffering poor. Several individuals here must perish, if they are not assisted by us; and our poor's box, owing to the high-price of corn, is quite exhausted. Please to communicate what relates to the Witte Revier, as soon as possible to our brethren and friends. I hope soon to be able to give you further advice from that quarter. I remain ever, &c.

HANS PETER HALBECK.

Better accounts have been since received, as appears from the following:

Extract from a letter, dated London, July 23, 1819.—"Brother Schmitt, at the Witte Revier, in a letter dated March 7th, says, 'That they considered themselves as delivered from their dreadful situation, since the Caffres had left their immediate neighborhood, and were vigorously pursued by the colonists.'

Brother Halbeck, at Gnadenthal, writes, March 27.—"Here we have also had our share of the public calamity; 99 of our ablest men are taken for the public service; and many a woman and child are left here without a supporter, which is particularly distressing in the present scarcity and high price of provisions, our poor's cash is quite exhausted, and we have debts into the bargain. I am happy to say the Landdrost of Swellendam has paid every attention to us, and eased our burdens as far as lay in his power."

Brother Halbeck adds, "Our Saviour has in a most conspicuous manner glorified his grace and power in the preservation of our brethren and sisters, and all the inhabitants at the Witte Revier; no one has been hurt or wounded by the barbarous foe; their houses and gardens have also been preserved."

My heart while writing this, feels truly glad and thankful that I am enabled to send you so favorable an account, and have no doubt but that it will have the same effect on all our dear friends in Scotland, to whom it may become known, as well as to, Sir,

Yours, &c.

[Rev. Benj. Mortimer, No. 44, Fulton Street, New York, will receive and forward contributions which may be made for the above sufferers.]

#### SINGULAR CASE OF BLINDNESS.

From the Religious Remembrances.

MR. SCOTT—I have intended, for some time past, to give you a brief account of Mr. SAMUEL E. WINEMORE, late a member of our congregation, who died on the 2d of November, 1819, at the age of 38 yrs. About nineteen years ago, he became deeply convinced of sin, under the ministry of the Rev. Dr. Milledoler; and entertained a persuasion that he had obtained practical, saving knowledge of the Lord Jesus. He was disposed to make a profession of the religion of Christ, in a public manner, but was dissuaded by one, (his pastor,) who erroneously thought that nothing short of an assurance of faith was a sufficient warrant for approaching the Lord's table. He was greatly distressed at this occurrence, and lifting up his hands and tearful eyes to heaven, said, "Oh I am rejected of men, but I hope Christ will receive me!" He was discouraged, but not destroyed. His zeal for God was great; but his knowledge at that time not proportionate to it. He felt a desire to make all men, and especially the ignorant, in our western wilds, know the truth. His heart yearned over the savages of our country; and with the spirit of a young Melancthon, who had not learned that old Adam was too strong for him, he sallied forth, and found his way, on foot, from Philadelphia to New-Orleans. At the time of his travels, the western and southern country was, comparatively speaking, thinly populated. On his way, he spent much time with the Indians, and frequently, while walking fifty miles through the wilderness, lived on parched corn. Instead, however, of converting the children of the forest, whose language he could not speak, he fell into temptations, turned trader in skins, and from New-Orleans embarked for Bordeaux in France, in which place, through the treachery of a Jew, he was concerned in smuggling, and cast into prison.

After his return to his native land, he gave evidence that although he had fallen, yet he had not utterly fallen away. He was regular in his attendance on public worship, and manifested great desire for the conversion of sinners; but his piety was not remarkable, on the whole, until it pleased the Lord, about seven years ago, to afflict him with blindness. The physician who attended him, imputed his loss of sight to a paralytic affection of his brain. He considered it, however, as a correction from his Father's hand, designed to promote the salvation of his soul.

The circumstance which deserves particular attention, however, in his history, is this; that after being totally blind for a time, he discovered, unexpectedly to himself, one day, that he could see the letters and words of a book, so as to read, with care, even while he could not see the book

itself, or any other object around him. Immediately he betook himself to the reading of his Bible, and Hymn-book; and continued, industriously and prayerfully, to read them, to the exclusion of nearly every thing else, until a very little time before his dissolution. I know it to be a fact, that he could not see a candle when placed before his face; nor did he know that it was near him, until he perceived the heat of its flame. He never saw the face of man, nor of the sun, nor of the moon, nor of the stars, from the time he became blind, to the day of his death. He has been tried in hundreds of ways; and has always given the most satisfactory evidence that there was nothing feigned in his blindness. I have experimented upon him repeatedly, and found that his vision of words was confined to a very narrow compass. If another held the book, and gradually removed it from the right to the left, he would begin on the next page, without knowing it, until the interruption of the sense informed him that he had lost his place; or if the book was moved up or down before his face, he would read in some line above or below the one with which he commenced.

"It is astonishing," said I to him, "I know not how to account for your strange vision."

"It is a special gift of the great God to my soul," he replied with great earnestness; and in this light ever considered it. Black letters on a white surface he could see, and nothing else. It is not my business to account for this fact; but I should be much obliged to any one to do it, philosophically who can.

While he was almost wholly excluded from the world in which he lived, he grew in knowledge and in every Christian grace. He endured trials with patience, and had his rejoicing in the just God and Saviour. His only solicitude was for the conversion of his parents, brothers, sisters and friends. Speaking of death, but a little before it arrived, he said, "I am ready to meet the mandate whenever it comes." To a pious friend of the Methodist connexion, who often visited him, he said in his last sickness, "Pray for me; but do not pray that my life may be prolonged." A little before he resigned his spirit into the hands of his Redeemer, he said, "Mother, what do I see?" She answered, "You can't see anything, my son." "But I see in a spiritual sense," he rejoined, "by an eye of faith: I see the gates of heaven unfolded to receive me." He affectionately parted with all his relatives, bidding them "farewell," and exhorting them to repent, and seek an interest in Jesus Christ.

In his dying hour he asked his mother to repeat the 31st hymn, 2d book of Watts's composition. She began,

"Why should we start and fear to die?  
What tedious worms we mortals are!  
Death is the gate of endless joy,  
And yet we dread to enter there."

"Go on," said he, with energy in the agonies of death, "go on," & she repeated,  
"The pains, the groans, and dying strife,  
Fright our approaching souls away;  
Still we shrink back again to life,  
Fond of our prison and our clay."

She paused, because she thought him exhausted, and he said, "that is not all. O! if my Lord would come!" His mother then continued,

"Oh! if my Lord would come and meet,  
My soul should stretch her wings in haste,  
Fly fearless through death's iron gate,  
Nor feel the terrors as she passed it."

"Jesus can make," he said,—"there is another verse, mother; and that is the best of all." So she added with tears, while he was rejoicing in hope.

"Jesus can make a dying bed  
Feel soft as downy pillows are,  
While on his breast I lean my head,  
And breathe my life out sweetly there."

"You suffer greatly, my son," said the mother. "I do," said he, "but I would not exchange conditions with any one on earth, to have all the kingdoms of the world and the glory of them."

In such a frame as this, died a young man almost unknown among men for many years, and entered into rest, to be distinguished for eminence in many graces, among the exalted sons & daughters of the Lord Almighty. EZRA STILES ELY.

Philadelphia, Dec. 7, 1819.

#### REVIVAL OF RELIGION.

Extract of a Communication from the Rev. Mr. PITKIN, in the state of Ohio, to the Editor of the Religious Intelligencer.

The settlement in Atwater, was begun at an early day; but unfortunately for a number of years there was no one disposed steadily to support public worship. A few of the inhabitants sometimes assembled and had reading meetings when there was no one to lead in prayer; and occasionally, by some one providentially with them, their reading was accompanied with prayer. But for a large proportion of the time, until within three years, they held no religious meetings. The Sabbath was of course very much profaned. Visiting and hunting were the common employment on this day of sacred rest; and some did not hesitate to pursue the common labors of the week. In this situation it was not strange that many contemplated with much satisfaction the idea that all will finally be saved. Very few in the place had any better hope than this, with respect to futurity.

Such being the state of things, the prospects of the settlements in Atwater were gloomy, and its best supporters were just ready to give up all hope. Providence, however, had good in store for that people, and in His own way he wrought deliverance. A number of pious families under His guidance, purchased and settled in the place. Religious meetings were immediately set up, and have since been regularly maintained. Unexpected numbers at-

tended, even from the beginning, and a pleasing degree of solemnity was observed. When they were occasionally furnished with a Missionary sermon on Sabbath, their assemblies were full and attentive, even in stormy uncomfortable weather.

On the 21st of March, 1818, a church was organized here consisting of eleven members, and one was admitted about a month after: nothing further, of special importance, occurred for several months.

Late in the fall and the beginning of winter, the attention of several in one part of the town was excited among the Methodist brethren in Deerfield. The good people in Atwater considered this as "the sound of a going in the tops of the mulberry trees," and were excited to bestir themselves. Conferences were appointed and steadily attended. Some degree of life and engagedness appeared among Christians: thus they remained for several months. Early in the year 1819, however, the minds of some began to be more solemnized, and about the first of February it became evident that God was in the midst of them by the special operations of his Spirit. Instances of awakening were rapidly multiplied in many parts of the town. The excitement soon became general; and few houses remained through the principal parts of the settlement in which there were not more or less trembling under a sense of sin.

The latter part of February I visited the place on a Missionary circuit, not expecting to witness any thing unusual. I had been there a few weeks before, and departed with the gloomy prospect that the apparently rising cloud would blow over without any shower.

But how happy was my surprise: at the time appointed for meeting, the house was emphatically crowded, and during divine service I have rarely witnessed a more solemn stillness. Nourishers were deeply affected, and all appeared unusually solemn. Nothing was to be heard in the assembly except here and there a deep sigh, as from a heart ready to burst. After the usual exercises of such meetings, the assembly were dismissed, but none were disposed to retire. A little pause ensued and I again addressed the assembly in some additional remarks, and called on a brother to pray. We sung again—all appeared reluctant still to retire. I was exhausted, and felt unable to continue the meeting, I proposed if any were inclined to assemble to meet them again in the morning; and they began with much apparent reluctance to disperse—some went to the door and then turned back. I conversed freely with individuals.

Next morning a large number, for such a thin and scattered settlement, assembled at an early hour. After singing and prayer, I addressed them from these words: "Quench not the Spirit." All appeared solemn, and some much affected. Eight were at this time counted as hopeful converts. The work still continued to progress: new cases of conviction; and hope were frequent; a great degree of harmony, love, and zeal were apparent among professors of religion.

They were visited frequently by Missionaries, yet very few can refer to any sermon or conversation of ministers as the occasion of their awakening. There is, however, reason to believe that the preaching and conversation of Missionaries was, in the hand of God, a means of advancing the work and of enlightening those who were called into the Kingdom. It was an object of those who steadily visited the place, to exhibit in their just light, the leading and distinguishing doctrines of the Gospel, and to enforce them as essential to a consistent view of the plan of salvation. This at first excited most bitter opposition; but as soon as new-born souls began to discern and distinguish spiritual objects, the humbling doctrines of the Cross were cordially embraced, as presenting the only ground of hope. Individuals have seen in a striking light the amazing depravity of the human heart, and been led to wonder at the exceedingly rich grace of God which brings salvation to such guilty creatures.

Among professors of religion during this awakening, there have been "great searchings of heart." Several, in view of past unfaithfulness, have for a season been filled with distress, like the most pungent conviction of awakened sinners. In one or two instances an old hope has been discarded as good for nothing, and a new one entertained.

A striking characteristic of this awakening is the revival of family prayers. A large proportion of the hopeful converts are heads of families, in the meridian of life. These have all erected the domestic altar, on which they daily offer the morning and evening sacrifice. And in a large section of the town, where a few years since it was perhaps entirely neglected, with few exceptions, we may say as we read of *Elihu*, that there is now family prayer in every house.

As the fruit of this awakening, on the second Sabbath in May thirteen were admitted into the church, on examination, besides three with letters from other churches; and on the second Sabbath in August six more were received from the world. Thus within a few months, this little church of twelve members has been increased to thirty-four, among a population not exceeding two hundred souls. Several others still entertain hope, and will probably hereafter be gathered into the church. Christians are still in a measure alive, and walking in a good degree of harmony and love, are edified. Thus we tell of the rich grace and triumphs of the Cross. To God be all the praise and glory.

CHARLES PITKIN.

Charlestown, (Ohio,) Oct. 1, 1819.

An Account of a Revival of Religion in Ware, (Mass.) will appear in the next Recorder.

#### New-Hampshire Missionary Society.

[This respectable Society held its Anniversary at Haverhill, Sept. 23, 1819.]

Following are extracts from the Report of the Society, as published in the Recorder. We have furnished two hundred and twenty-five copies of the Report, and this service, twenty-four weeks have been performed by Rev. Jonathan Hovey, in Groton, Wendell: nine weeks, by Dr. Luther Lyndon, and its vicinity; in Vermont, station: eight weeks, by Rev. Samuel Lyman, and its vicinity; in New-Hampshire, station: eight weeks, by Rev. Isaac Jones, in New-Chester: thirty-nine weeks, by Rev. Fairbanks: twenty-four on Western station: six at Thornton—and nine at West-ter: nine weeks, by Mr. Nathaniel K. Pranger, and Bethlehem: eight weeks, by Henry Sewall, in Shelburne and Gilead: six weeks, by Rev. Curtis Coe, on the Coast, and its vicinity: seven weeks, by Mr. At Bradford: ten weeks, by Mr. At in Pittsfield: four weeks, by Mr. At Duncan, in Pittsfield: and three weeks, Josiah Prentice, in New-Chester.

The journals of your missionaries, were fully perused; and, without detracting from a recital of their performance, happily to state, that they appear labored with discretion and fidelity, and the acceptance of those, who may be kindly to receive your labors.

We have appropriated fifty dollars, in chase of Thayer's Sermon, *Emancipation*, and New-England Tracts. The Prayers, principally, and some of the many of the Summary, Reports, and books as we had in the Secretary's hands, been distributed.

We will not detain you with the details of very salutary effects of missionary labors, the education of the young, and of social, civil and religious interests of the country. Nor does it consist with the limits have prescribed to this Report, to make quotations from the journals of your missionaries, which, by the blessing of God, have the labors of your missionaries, the year as an encouragement to increase your efforts for the year to come.

The Rev. Henry Sewall, concerning thus writes: "There has been some Shelburne, and I trust that a number have felt their obligations to the Society for the desire to be remembered in future, they feel a great degree of reluctance to the favor. Should your Board from burne and Gilead with their meagre missionary labor, I think it probable that towns would decay nearly, if not quite, the expense." Mr. Sewall solicited the communion of the church, and nine children the sacrament of baptism.

The labors of Rev. James Walker, missionary at Farmington and Milton, appear have been, in some measure, successful. found in Milton a little church, consisting of members, two males, and several young people, and five females, nearly. What a prospect is here! The church about to be says your missionary, "The church is a hope, two were awakened, who were converts of piety. There are others, who, we hope, who date their awakening to our meetings. There was an unusual number to meeting—a solemn attention—and the many were deeply impressed. We have hoped before I left the place that, after a mission of eight weeks, I left the place in March; but returned in June; and found that a few in both places obtained hopes in his absence."

According to his journal, which is down to the 13th of August, there has been great attention in Milton, throughout the house of God, on the Sabbath, is thronged; the people coming in from neighboring towns. The attentive eye in tears, and the solemn countenance, the presence of God, the Holy Ghost—ly has the administration of the Lord's been attended with a striking effect on the assembly.—There have been seven conversions of hopeful conversion; several, who, quickened, who had entertained hope, not made a public profession; and some of special awakening. Six were added to church, three propounded, and several expected soon to be.

In Farmington, there was good work; four instances of hopeful conversion; five of special awakening; professors engaged; and the prospect was, that would be organized before the close of the year. The people are exceedingly desirous to have a missionary continued among them, desire it manifested by the subscription of dollars, in each of these towns, for years.

For the Boston Recorder.

Sullivan N. H. Sabbath School. This school was organized the Sabbath, and continued to the 24th of Oct. of male and female scholars was attended was seventy. Many disinterested were offered, and objections urged, expediency of the school, which was of its not going into operation at an early date. But such were the decent deportment, and the progress of the members, that all were silenced, and the smiles of parental affection succeeded the opposing frowns. Now be said, there is not an opportunity to be found in the town. Ten weeks attendance, the seventy heard sixteen thousand three hundred and three verses from the Bible, a rich treasure of wisdom and grace, precious fund of saving knowledge, hearts of these children, it accomplished sanctifying spirit of God. Brethren, our Divine Lord has commanded us to feed the lambs as well as the sheep of his pasture.

Sabbath School in Stensville. A Sabbath School has been kept in Stensville for the first time, the past season. Sabbath about 80 children attended, and the number increased to 150. The school was kept in the meeting-house, during mission, & the scholars attended public worship, and the establishment of the school had been too negligent in bringing them with them to meeting. Many more attended public worship, who before had entered the house of God, and perhaps heard a sermon. Instead of the children away their leisure hours in the woods, strolling about on the Sabbath, they improved in storing their minds with the average number of scholars that were 99; their diligence will be seen by the aggregate of what they recited, and verses recited from the Bible, 31,681; from various Catechisms, 31,559; Hymns, 1798; total, 64,812. One hundred and thirty-five from the Bible.—[Continued.]

The Uniontown paper, printed in Fayette, Pa. says more than 400 persons in that neighborhood had recently joined the Society. It is added, as remarkably, meeting more than 60 adults were



## THE RECORDER.

BOSTON, SATURDAY, DEC. 25, 1819.

We have arrived at the conclusion of another year. How far success has attended our efforts to inform, to please and edify our readers, they best can tell. How far our moral and conduct will stand approved to the searching God, the day of judgment will determine. We are not without some present satisfaction, however, arising from the enlargement of our own views, and the consciousness of having endeavored in the midst of great weakness, to serve God and our generation.

It was our intention in this article to have taken a general survey of the triumphs of the Cross, during the past year, in different parts of the world, because it would lead us into a wide and so full of sweets, as to render it difficult for us should be able to get out. We still, briefly notice some of those mighty engines which are in active and successful operation against the kingdom of darkness.

Our own Country, the *National Bible Society*, is steadily advancing toward its object, the general dissemination of the word of life in every land. It receives a constant increase of patronage both from individuals & new Auxiliaries, and is gradually enlarging its establishments, and is awakening a keener zeal in every section of the United States praiseworthy zeal in relation to its grand object.

The *American Board of Commissioners for Foreign Missions*, during the year, established some new Stations and strengthened old ones. They have sent out more missionaries than any former year, and are encouraged by the liberality of the public to "expect great things" and "to accomplish great things," by the instrumentality of the truly devoted servants of Jesus Christ, who are under their direction.

The *Missionary Societies* are nobly emulating their work of faith and labor of love, and all of us can mention the laudable example of happy success of the *Baptist Foreign Mission Society*. They are doing much in the good work, and we sincerely hope that their efforts may be crowned with many converts to righteousness, with many may sit down at one and the same feast in heaven. The *Methodists* are at length beginning to the help of the Lord, and we doubt not that their zeal and patience will "stir up the many." Our *Presbyterian* brethren are also doing much to the help of the Lord, and we doubt not that their zeal and patience will "stir up the many." Our *Presbyterian* brethren are also doing much to the help of the Lord, and we doubt not that their zeal and patience will "stir up the many."

The *American Education Society* have been smiling upon in the course of the year, much more than at any previous period. Their funds have been augmented, and the number of their beneficiaries increased. From *Andover*, will soon flow many precious streams, making glad the city of our God; but the public are looking to it with eager expectation, let them not forget that it requires still more liberal support, for it is in its infancy. It has a few auxiliaries, but many more; and it the small independent Societies scattered through the country should consent to place at least a part of their funds at the disposal of this Board, it would probably accomplish more good with less than attends their isolated exertions.

Anders have also a flourishing Education Society, are zealously advocating a "learned" and as pious ministry. The *Presbyterian* have taken up the subject with spirit, and are bending their united energies with redoubled force to the increase of learned, faithful and pious ministers.

Societies of various names, having it in view to forward some one or other of the great objects of benevolence, have sprung up in every part of the country, and form the little rills or no streams that are fertilizing the extensive domain of our Lord and Saviour. It is evident that the zeal has not grown cold, nor their love diminished during the year.

Small Societies of various grades, and in almost all parts of the country, are sending abroad "the winged angels of salvation," to visit the poor, the sick, and the vicious every where. Special exertions are now making in behalf of the *New-England Tract Society*, which is the institution of the kind in the U. States. The *Schools* are increasing in popularity, and the diffusion of information resulting therefrom has rendered them more extensive than at their first formation. Prejudice is melting, and opposition has been nearly extinct.

Monthly Concert for Prayer, as far as we are concerned, is not less, perhaps is more generally observed from year to year. We wish we could have more evidence of its happy effects in the hearts of a "fervent spirit" and "diligence in the work of the Lord," but these effects are not always visible, and we hope the "day of the Lord" will be both numerous & glorious. We are given to pleasure to observe the systematic and persevering operations of the *Calvinistic Society*; and the simultaneous extension of the cruel system in our country. The close connexion between the measures against slavery, and the diffusion of genuine Christianity among the colored people, will be apparent to every reflecting mind, and will not fail to stir up the spirit of every bosom that glows with love to the oppressed.

Our eyes to Europe, the first object of our benevolent character that meets us, is that of the *British Bible Society*. With an annual income of £100,000, this institution is distributing millions of copies of the Holy Scriptures, and by encouraging the formation of

kindred societies; by employing translators of the sacred volume into different languages, and by uniting jarring communions in the great design of universal distribution.

The *Russian Bible Society* is emulating this example; and under the auspices of Alexander, promises to convey to every province and hamlet of the vast empire of Russia, the rich treasure.

In *Germany, Sweden, Denmark, Switzerland, Holland, Italy, and France*, it may be said with scarcely an exception, the "word of the Lord runs, has free course and is glorified." And to the pious heart, it must be an occasion of "exceeding great joy," that the oracles of truth are triumphing so gloriously, where not long since, infidelity and superstition, those twin "dragons," combined to trample under foot every principle of holiness and peace.

The *Missionary Societies* in Great Britain, are not relaxing their efforts. Among the most conspicuous of these, are the "London," the "Church," the "Edinburgh," the "Baptist," and the "Methodist," with their "cloud" of auxiliaries. The *Jews' Society* also enjoys increasing patronage, and is not deficient in enterprise. In its toils and successes we rejoice to know that a similar society in this town shares an honorable part. The extent to which similar Missionary Societies are formed on the continent of Europe, and their present situation, we do not well know. Little, however, comparatively speaking, has been done, except by that singularly devoted community, the "United Brethren," or Moravians, whose praise is in all the churches, and whose record is on high.

Asia already presents us with here and there a Bible Society, and sometimes we are permitted to hear the praises of the inspired volume from the lips of the Hindoo. Where infidelity and licentiousness have reigned for many years with scarcely any check from Christianity, purer principles are "taking root downward and bearing fruit upward." Colleges are established, funds are collected, and vast preparations are making on the spot, for the overthrow of "Satan's seat."

Africa, a name we never see but to feel—Africa is no longer the mere recipient of good at the hands of Christians, but is stretching forth her hands unto God, and bringing into operation her own energies, to raise her degraded sons to a station among the children of the Most High.

And while the American churches are commiserating the deplorable state of the heathen world, while they not only enquire, "Lord, what wilt thou have us to do?" abroad? and send their Missionaries wherever an effectual door is opened for them, they do not forget the "waste places of Zion." Domestic Missionary Societies are persevering in their "labors of love," gladdening the hearts of many who are ready to faint because of the way, and saving souls from death. Increasing attention is paid to the spiritual instruction of the too long neglected room, by various institutions; whether found in cities or in the wilderness, in ships or in prisons, in the highways or almshouses, they have the gospel preached to them, and every encouragement is extended, to become "rich in faith and heirs of the kingdom."

Who can contemplate this combination of effort—this divinely systematized warfare upon the long undisputed dominions of the "prince of this world," without perceiving the "finger of God," and admitting the conviction that the stone cut out of the mountain without hands, shall speedily fill the whole earth. Every succeeding year brings with it an accumulation of evidence that the prayers of the church in past ages are about to be answered; that the hopes indulged by the present generation of Christians, will soon be realized. Where is yet to be discovered that diminution of zeal which has been predicted by many lying prophets? Where is that defeat and shame of which we have been so often forewarned? Where are those animosities and divisions among Christians of various name, that have been so often anticipated in the auguries of modern soothsayers? Not a year passes, but it brings accessions of numbers, strength, wisdom and zeal to the Great Cause; not a year passes without purifying the church, and putting into her hands fresh palms of victory, nor without strengthening the bonds of union between different sects, and witnessing their increased cordiality and co-operation. "This is the Lord's doing, and it is marvellous in our eyes." But, from our knowledge of the past, we may cherish the most animating expectations of the future. The angel having the everlasting gospel to preach to all nations, has taken his flight from the throne of God, is fulfilling his commission, and will shortly bind "the old serpent, which is the Devil and Satan, a thousand years, and cast him into the bottomless pit, and set a seal upon him that he shall deceive the nations no more, till the thousand years shall be fulfilled."

This is a day of wonders. No king's son should be sad. The signs of the times declare that the redemption of the church draweth nigh. Wherefore let Christians lift up their heads and rejoice. Now is their salvation nearer than when they believed. Much remains to be done, to secure the victories that have been achieved. Exertion may not be relaxed. Faith may not waver. The devil has yet great power, and the more wrath because his time is short. If we may be permitted to use the language of exhortation, (and it is the language of affection,) we will say with an inspired writer, to our Christian readers, "Whatsoever your hands find to do, do it with all your might." And if our pages fall into the hands of any who have not been converted from the error of their ways, we earnestly entreat them to become reconciled unto God, and to unite themselves to Him, who has girded his sword on his thigh, and in majesty rides prosperously because of truth, meekness and righteousness," before "his arrows are made sharp" in their hearts. It will be of little avail to us, to hear of the triumphs of the cross, of the conversion of savages in our western wilderness, of Hottentots and Caffres, of Hindoos and Burmans, of Chinese and South Sea Islanders, if our own hearts remain unaffected, and our senses are locked in the slumbers of spiritual death. It becomes "every

man to know the plague of his own heart," to weep in secret places over those hidden iniquities that are concealed from every eye but his own, and the eye of God. And this is the strong foundation of every persevering effort in behalf of Zion. We have no confidence in the success of any measures that may be adopted, unless they flow from minds enlightened from above, and are prosecuted with that deep sense of dependence on sovereign grace, which is found only in the new-born soul. In God is our help. Man, is his instrument.

We take this opportunity to return our grateful acknowledgments to all who have extended to us their patronage, and to all who have aided us by their prayers, by the contribution of their talents, by the communication of original and interesting intelligence. Having it in view primarily to build up the kingdom of our Lord Jesus Christ, we earnestly, but respectfully solicit a continuance of patronage and assistance in our various departments.

"If the Recorder were to come in the form of a Pamphlet, it would be better preserved, and would not so much bear the appearance of reading Newspapers on the Sabbath."

Several intimations like the above having been received from our subscribers, we will observe that the objections to an alteration are, that the Recorder in the pamphlet form, would not be entitled to the Newspaper privilege of passing promptly through the Mail, much delay in its reception would of course occur; it would not contain so much by more than a quarter part as it now does; it would not be so much read by the public at large; and its general usefulness would consequently be diminished.

This afternoon, (Christmas-day) the *Massachusetts Peace Society* hold their annual celebration. The services are to be performed in the Old-South Meeting-house, and will commence at half past four o'clock. The following is the Order of services, as appointed by the Committee of Arrangements:—Anthem—Prayer—Address by JOHN GALLISON, Esq.—Collection for the purposes of the Society—Hymn.

Dedication.—The House of Worship recently erected for the use of the First Church in Dedham, is to be dedicated on Thursday, the 30th instant. Services to commence at 11 o'clock.—Sermon by Rev. Dr. Dana, of Newburyport.

RENTAL OF RELIGION.  
Extract of a letter from a Clergyman in New-Hampshire to his friend in this town, of Dec. 18. "There is a very wonderful revival in the east parish in Boscawen. About one hundred and thirty entertain a hope. This good work is spreading into the west parish in Boscawen, into the north part of Concord, into Canterbury & Salisbury."

Danger of Profaning the Sabbath.  
In the month of August, 1818, DANIEL BROWN, jr. of Coventry, in Connecticut, a lad about 19 years of age, went in company with several others into the water on a sabbath morning to bathe. He got into deep water, and was unable to help himself; others could not help him and he was drowned. It was in Willowmantic River, which divides between Coventry and Mansfield.—Communicated.

Consecration and Baptism.  
On Sunday the 12th inst. the New Church of the United Brethren in Philadelphia, the corner stone of which was laid on the 12th of May last, was solemnly consecrated to the worship of God. After a short address on the subject of Baptism, and a charge to the candidates for that sacred ordinance, this solemn rite was administered to four adults by Bishop Hueffel, and the Rev. Mr. Vanvliet concluding with a final prayer by the former.

Dedication.—On Wednesday the 3d of November, the new Presbyterian meeting house in East-bury, (Conn.) was solemnly dedicated to the worship of God. Rev. Dr. Chapin, of Wethersfield, preached from Psalm 84th, 1. "How amiable are thy tabernacles, O Lord of Hosts." The persevering exertions of this society to enjoy the stated ordinances of the gospel, under many discouragements, deserve commendation, and will, we doubt not, be rewarded with the Divine blessing.

Ordained, on Wednesday, Dec. 3, at Mont Vernon, Rev. EDWARD CHURCH, as Pastor of the Congregational Church and Society in that place. The exercises performed on the occasion were as follows:—First Prayer, by the Rev. H. Moore, of Milford; Consecrating Prayer, by Rev. M. Bradford, of Framsetown; Charge, by Rev. E. Hill, of Mason; Right Hand of Fellowship, by Rev. N. Lord, of Amherst; an address to the Society, by Rev. E. P. Bradford, of New-Boston; and the Concluding Prayer, by Rev. N. Merrill, of Lyndeborough.

Installed, at Salem, N. H. Dec. 1, Rev. WILLIAM BALCH, as pastor of the Congregational Church and Society in that place. Sermon by Rev. Peter Eaton, of Buxford, from Luke ii. 10, 11.

On the 1st of December, Mr. SAMUEL GILMAN, was ordained to the pastoral charge of the Second Independent Church of Charlestown, S. C. The Introductory Prayer and Sermon, by the Rev. Mr. Tuckerman, of Chelsea, near Boston.

The Rev. Mr. ALLEN, late of Dartmouth University has been chosen President of Bowdoin College to fill the vacancy caused by the death of Dr. Angell—The choice was unanimous in the board of Trustees—there were only three dissenting votes in the board of Overseers.

Seven candidates were lately examined by the Presbytery of Philadelphia, preparatory to licensure and ordination to the gospel ministry. Mr. Charles Hodge, and Henry Corush, a man of color, were, at the same time, licensed to preach the gospel, wheresoever, in the providence of God they should be called.

Melancholy Occurrences.—On Monday last, two boys were killed in Sag Harbor, L. I., by the upsetting of a load of timber. It seems that Mr. Sylvester Smith, Mr. Joseph Penny, and the two boys (the one a son of Thomas Stevens of Southampton, and the other a son of Thomas Babcock of Sag Harbor) were riding on the load; that the upsetting was in consequence of the team turning out of the road; and that Smith, the driver, was in a high state of intoxication. The two men were also both severely wounded.

On Saturday evening, a Man in a state of intoxication, was taken up by the city watch and carried to the watch house, where he died a few minutes after. He was in the prime of life, of respectable appearance, and apparently in the best state of health.—N. Y. Mer. Adv.

Fire.—At Utica, the 19th inst. a brewery and dwelling house of Mr. Thomas Harden, were destroyed.—On Sunday, the 5th, several buildings were also destroyed by the same element in Rochester, N. Y. one of which contained the printing apparatus of a weekly newspaper, which were principally destroyed. At Southington, Conn. a grist-mill, barn, &c. containing 2500 bushels of corn, &c. were destroyed by fire the 4th inst.

## ARTS AND HUMANITY.

The Trustees of the Massachusetts General Hospital have accepted with much gratitude the generous offer of BENJAMIN WIGGIN, Esq. of the use of a very valuable Painting purchased by him in Rome, to be exhibited for the benefit of both branches of that Institution. It is a "View of the interior of the Capuchin Church in Rome," representing the Friars at their devotion, and painted by GRAZETI, a celebrated artist of that city. Its worth was highly estimated at Rome, and Mr. STEWART has pronounced it here to be the perfection of the art. Greater praise cannot be bestowed; nor a greater inducement offered to the lovers of the Arts to behold it—and when it is added that the proceeds will be devoted to the Hospital, can it be doubted that every man, woman and child, who can afford it, will be among the visitors? It is now in exhibition in Chamber, No. 2, Scollay's buildings, Court street. Price 25 cents. [Centinel]

We learn with pleasure that it is contemplated to erect a new public Clock with four dials, in the steeple of Park-street Church—This sightly and central situation will render a correct Chronometer there very beneficial to the citizens. 16.

Seduction.—In Green county, N. J. a jury has given a verdict of one thousand dollars, in the case of Nelly Dubois vs. Robert Van Hoessen, for seduction.

On Friday, the 3d inst. John Godfrey, a Soldier of the U. S. artillery, was executed at Buffalo for a murder committed in August, 1818. He was hardy and insensible to the day of execution; was born at New-Hartford, and aged 25.

The Shaker Societies of New-Lebanon and Niskeuna have sent the sufferers by the late fire in Schenectady, eight wagon loads of provisions, household furniture, clothes, and clothing, all of the best quality.

1335 dollars have been collected this season in the several Methodist Churches in this city, for the benefit of the Methodist Free School. [N. Y. Pa.]

Two new States are now candidates for admission into the Union—Missouri and Maine.—Will the former consent to an interdiction of slavery in the act for its admission, if the latter will? And yet the latter may be supposed to have superior rights, as belonging to the original territory of the U. S.—Palladium.

## CONGRESS OF THE U. S.

House.—Wednesday, Dec. 15.

Navy.—A letter from the Secretary of the Navy, requesting a partial appropriation for the present year, was referred to the Naval committee. Army.—The Military Committee was directed to report on the expediency of establishing an additional National Armory.

A resolve passed, directing the Secretary of War to lay before the House the Topographical Reports made to him respecting a Canal between the waters of the Illinois and Lake Michigan.

## REVOLUTIONARY PENSION LAW.

On motion of Mr. RICH, of Vermont, who observed that either from defect in the Pension law, or in its administration, or because of the total impracticability of giving effect to it, the object of Congress in passing it, had not been effected, the Committee on Revolutionary Pensions was instructed to inquire into the manner in which the act of the 18th of March, 1813, has been executed; ascertaining, as far as may be practicable, the class or classes of cases which it has been construed to embrace, and such as have been excluded from its provisions; whether the objects contemplated by its passage have been, or probably will be, effected by the operations of the law; and, if not, whether it be susceptible of such amendments as will insure the accomplishment of those objects; that, in case it shall be ascertained that, from fraudulent practices under the law, for which no effectual remedy can be applied, or from any other cause, the original objects of it are unattainable, the said committee enquire into the expediency of its repeal.

## RESTRICTION OF SLAVERY.

The House proceeded to consider the following resolution offered by Mr. TAYLOR of New York: Resolved, That a committee be appointed to inquire into the expediency of prohibiting by law the introduction of slaves into the territories of the United States, west of the Mississippi.

A short conversation ensued, Mr. T. declared the object of the committee was to effect a compromise on the conflicting opinions known to exist on the subject; and the resolution was adopted without a division, and a committee of seven appointed. In the mean time, the order of the day on the Missouri bill, was postponed until the 10th January.

In the debate on this last assignment, Mr. SCOTT, the delegate from Missouri, urged an early decision on the bill to admit his territory into the Union, as if the bill should again be lost, the people would act for themselves, and frame a government without waiting again to apply to Congress on the subject.

Numerous reports on private and local applications, were made and disposed of.

## SYSTEM OF BANKRUPTCY.

The Committee on the Judiciary reported a bill for establishing a uniform system of Bankruptcy throughout the United States. Read twice, and committed.

[The Secretary of the Treasury presented his Annual Report—of which we shall give an abstract in our next.]

## FOREIGN NEWS.

## Latest from England.

By the Gen. Pike, Creditford, at Holme's Hole, from Falmouth, we have received London papers to Nov. 5, six days later than our previous accounts. The following extracts comprise all the articles of interest contained in them:—

A meeting of the Radicals was held in Finsbury Market place, London, on the 1st, at the breaking up of which, many of the principal speakers were pelted with mud.

Accounts from Leeds state that a large number of Pikes, of a most dangerous and deadly construction had been manufactured and distributed in the Manufacturing districts. Six pieces of artillery and a proportionate number of men & four companies of Infantry were expected there. Numerous meetings had been notified in different parts of the kingdom, as well with a view to Reform, as to give effectual aid to the Civil Power, in case of a disturbance of the peace. [Daily Adv.]

London, Nov. 5.—Letters have been received from Mogadore, dated the 28th September, which mention that the plague, which had been for some time in the vicinity, had at length broken out in that town. We are happy to add however, that the deaths at that period were only three or four each day, and that it was confined to the Moors, none of the Christians or Jews having fallen victims to the pestilence.

The advices from Spain to day are written in a much more dismal strain than those by the previous arrivals, and state, that the yellow fever was still increasing. At Cadiz on the 11th ult. the cases of fever were 105; and at Seville the number was not much less. The only prospect the inhabitants had of being relieved from the distemper, was the approach of the winter season.

## M'GREGOR AGAIN.

New-York, Dec. 18. The papers of St. Thomas to the 19th Nov. give accounts that the unfortunate Caledonian, GAZON M'GREGOR, has met with another rubber at Rio-de-la-Hache [A Spanish report on the

north coast of Venezuela, the environs of which are extremely fertile, with mines of gold and precious stones.] About 10th September, Sir GAZON attacked and captured *thatch*, with about 250 men; but after being in possession of the place, and well plundering it for five days, he was attacked in his turn by the Spaniards and Indians, when the Knight fled on board one of his vessels, and left the garrison, which, after defending themselves obstinately, repaired to their citadel, set fire to their magazine, & blew themselves up. Among those destroyed were several British officers of rank. M'GREGOR has returned to Aux Cayes.

## MARRIAGES.

In this town, Mr. Andrew Tewksbury, to Miss Ann Francis; Mr. Joel Smith, jr. to Miss Maria Pomeroy; Mr. Joseph Grace, to Miss Mary Clark. At Salem, Joseph Kittredge, of Andover, to Miss Hannah Hodges.—At Newburyport, Capt. Wm. Davis, to Miss Ruth Somerby.—At Concord, Dr. Joseph Andrus, of Framsetown, to Miss Polly Elliot.—At Nottingham West, N. H. Mr. Andrew Tallant, of Pelham, to Mrs. Sally Pratt.

## DEATHS.

In this town, Miss Sarah Belknap, aged 51, daughter of the late Dr. Belknap—Also a son of Mr. Daniel Hayward; Mr. Henry Kendall, 31; Janetta, youngest daughter of Mr. Wm. Marston, aged 2 years and 6 months; Mr. George Stowell, 28; Catherine E. Hobart, aged 21 months, youngest child of Mr. E. Hobart.

In Roxbury, after a distressing illness, Hon. Nathaniel Rogers, 58.—In West Cambridge, Mr. Benjamin Cutter, 24.—In Milton, Mr. John Crehore, 56.—In Littleton, Mr. Nathaniel Proctor, 58.—In Shirley, 13th inst. Rev. PHILIPAS WHITNEY, the first Minister of that town, in the 80th year of his age and 58th of his Ministry.—In Foxborough on the 30th Nov. at the house of the Hon. Ebenezer Warren, Peter Juckett, a transient person.—In Newport, R. I. Capt. Freeman Mayberry, 56.—In Windham, Conn. Mr. Stephen Webb, 77.—In Lancaster, Penn. Rev. ROBERT ANSAAS, Minister of the Gospel, aged four-score.

On proceeding to meeting in a gig, he was precipitated from it, and so much injured as to occasion his death.

At Dover, Mr. John Kille, aged 89. He was the first male child born in the town of Rochester.

Melancholy Mortality.—More than 3000 persons died of Yellow Fever in New-Orleans, during the late season.

Died At Sturbridge, on the 14th instant Miss Betsey Pike, aged 35. While hastily stepping from the door to spread a wet garment, her feet slipped and her fall occasioned a dislocation of the neck. She was taken up apparently dead, but after extraordinary exertions to resuscitate the body, signs of life returned and she continued senseless & in a dying posture for 27 hours. She was amiable for her private worth and exemplary in her Christian virtues.—[Communicated.]

In Barnstead, N. H. on the 12th inst. Widow Elizabeth Kelly relict of Capt. Samuel Kelly, of Salem, N. H. aged 82 years. She had been a professor of the religion of Jesus 54 years, and after much pain and distress of body departed this life in triumph of that faith which works by love and purifies the heart.—[Communicated.]

Died, in Scarborough, Nov. 8, 1819, the Rev. Benj. Chadwick, in the seventy fifth year of his age. He was a truly evangelical preacher seventeen years in the Second Parish in Scarborough, much esteemed by his people, until by sickness he was incapacitated for the duties of his sacred office. He was an affectionate husband, a tender parent, a faithful friend, an exemplary Christian—He bore a long and distressing sickness with great patience and resignation to the divine government. His will was remarkably united to the divine will in all things. As he lived so he died, in faith of participating joys eternal.—[Communicated.]

## SITUATION WANTED.

By a person who has a thorough knowledge of the Hard Ware Business, which would be preferred, but could make himself useful in any other mercantile profession, or as a Clerk in some office, or Institution.—Suitable references will be given in regard to character and ability. The town of Boston would be preferred, but a situation in Salem, Newburyport or Portland would be agreeable. Communications directed to S. W. left at the office, or directed to the care of N. WILLIS, Recorder-Office, Congress-street, will be attended to. Dec. 25.

NOTICE is hereby given, that the subscriber has been duly appointed Executor of the last Will and Testament of SAMUEL W. LEWIS, late of Pelham, in the County of Hampshire, deceased; and has taken upon himself that trust, by giving bonds as the law directs.—And all persons having demands upon the estate of the said deceased, are required to exhibit the same; and all persons indebted to the said estate are called upon to make payment to MARTIN KINGMAN, Executor. Dec. 7, 1819. 52\*

Pulpit, Family, Pocket, and School BIBLES.

OF various prices and bindings, a good assortment; those who are about to furnish Pulpits will find elegant and cheap Bibles, from 10 to \$24 each, at Cornhill Square.

R. P. & C. WILLIAMS, are constantly adding to their valuable assortment of Books, in the various branches of Literature. A Catalogue lately printed will be given to any Library who choose to send for it.

Cheapest Testaments for Sunday Schools. Also a good assortment of small Pocket Testaments in fine bindings, suitable for presents. Also, just received, Discourses delivered by THOMAS H. GALLATRY, Principal of the Asylum for the Deaf and Dumb, while on a visit at Paris, in the spring of 1816. Price 1.50. Dec. 11.

## 35, MARKET-STREET.

## Ladies' Fall and Winter Shoes.

FIVE Hundred pair Ladies' Morocco Walking Shoes, with military heels, at the very low price of 9s per pair; 400 pair do. spring heels, at 9s. most fashionable shapes.

Also, a complete assortment of Ladies', Misses, and Children's Shoes and Boots, adapted to the present season, all of which are offered at prices which must be an inducement for purchasers to call. 4w1s NATHANIEL P. HUNT.

## DOMESTIC GOODS.

JOSIAH VINTON, Jr. Chambers over Luthet Parks' Auction Office, No. 8, Kilby-street, has for sale, an extensive assortment of DOMESTIC GOODS, viz:—

Brown Shirts; Bleached do. Brown Sheetings; Bleached do. Gingham; Stripes; Checks, 3-4 and 4-4. Tickings; Satinets; Yarns, No. 5 a 19. Threads, &c.

The above will be sold at very reduced prices, for cash or short credit. Consignments solicited, and cash advanced. 3m Oct. 23.

## SAMUEL TRAIN,

No. 22, Merchants' Row, OFFERS for sale, & constantly keeps on hand, a large and complete assortment of Spanish Ox Hides, dry and salted—Calcutta Hides—Georgia do—Cape de Verd do—Cape de Verd Goat Skins, in the Hair—Slaughter and Spanish Seal Leather, and Upper Leather—Calf Skins, in the tan, and curried—Horse Hides—Sheep Skins, &c. Leather received on consignment, and cash or hides advanced. 4p3m Oct. 23.



INDEX  
To the Recorder, Vol. IV.

<b>A.</b> Adams, Rev. J. S. letter from 30 Adams, Hannah, history of the Jews, 153, 201 Africa, letter from Rev. Mr. Philip, 153, 201 From Mr. Shaw, 157—Mr. Moffat, 157 From Rev. S. Brown, 157 Affection, remarkable instance of 13 African Institution, English 12th report of 137 Thirteenth report of 49 Africa, deputation to, 18—Researches in 116 "African's Prayer," 201 Africaner, account of 130 Africa Mission, West, 29—South, 130 Agricultural Ode, 15 Allied Sovereigns, declaration of 27 Alabama, Constitution of 155—College of 45, 74 Alexander, Emperor, letter from 149 Allahabad, intelligence from 173 Albany, letter from Mr. Kam, 5, 66 Amboy, intelligence from 6 American Education Society, 6 Anniversary of 163—Third Report of 1 Annals and Rules of Directors of 66 American Bible Society, 3d anniversary of 82, 134 Annual Meeting, tenth, of the Amer. Board of Commissioners for Foreign Missions, of Prudential Committee, 193, 197 Antiquities, Chinese 144 Andover Theo. Seminary, examination of 140 Andover Samaritan Society, 168—Of a 20— Anecdote of Mr. Brown, Haddington, 20— Begger boy, 172—The Lord will provide, 20— Godfrey, 74—Tedyuscung, 76—S. Whiting, 76 Mozart, 79, 100—A. Fuller, 116—J. Was- ley, 120, 124—Joseph Lancaster, 132 Anecdotes, 136, 144, 199 Anderson, J. speech of 173 Anglo Chinese College, 173 Apparo, account of, and letter from 57, 202 Armenia, brief history of 37 Artillery Election, 95 Armada, Spanish 155 Astrachan, state of Mission at 41 Asylum, Conn. for deaf and dumb, State of 140 "Atheism," 29 Austral Asia Mission, 147 Avers, mad house at 147	<b>B.</b> Baptized Children, duty towards 176 Baptist Mission, American, journal of Mrs. Colman, 10—letter from Mr. Wheelock, 45 From Mr. McCoy, Mr. Posey, & Mr. Drake, 182 Mr. McCoy, 182 Baptist churches in the U. S. number, &c. 123 Baptist Education Society in Boston, 47 In Charleston, S. C. 135 Baptist Mission, English, review of 135 Periodical accounts of 65, 114, 149, 182 Baptist Foreign Mission Society of Boston, annual meeting of 179 Baptist Domestic Mission, 183 Western Mission, intelligence from 203 Baptist Ordinations, &c. 196 Backsliding, a letter on, 147 Ballon, fall from 203 Ballston, Fem. Heathen School Soc'y in 167, 172 Beecher's Sermon, abstract of 173 Bellary, state of Mission in 18, 66, 101 Letters from 18 Berbice, intelligence from 28, 32 Bengal, journey in 22, 30, 43 Belchertown, revival in 31 Beverly, charitable education of pious youth, 136 Benevolence of God, 74 Bible Association, Tamil 161 Bible Society, Switzerland, 161, 168, 120 Bible Speeches, 164, 172, 56 Bible Societies, utility of 115 Bibles, distribution of 49—In Russia, 48 Bishops, English and Irish, 64 Blind restored to sight, 169, 57, 31 Bombay, American Mission at 176 Bonney, A. lines on the death of 19 Boston, Auxiliary Education Society of 19 Boston, past revivals in 63—Primary Schools, 103 Boston Baptist Association, 159 Boston Society for the moral and religious improvement of the poor, address of 206 Boston, intercession in, 12—Missions in, 12, 82 Bonaparte, religious privileges of 71 Bogue, Rev. Dr. speech of 133 Bowdoin College, commencement at 159 Boarding-house, Christian 68, 71, 19 British Bible Society, anniversary of 106 Letters to—from Rev. Dr. Henderson, 65 from Prof. Van Ess, 33, Dr. Patterson, 5, 33, 49, 106 from W. B. Martin, 161 Bristol Adult School Society, 127 Bristol County Education Society, 188 Brighton Cattle Show, 16 Brooks, his Excellency, Gov. proclamations of 36, 175, 143—Message of, 72 Brown, Catharine, letter from Mr. Judson, 65, 121 Burmah, communications from Mr. Judson at 66, 121 Letter from Mrs. Judson at 114 from Mr. Wheelock, 76—from Mr. Hough, 86 Budhist Priests, conversion of 132 Buttrick, Rev. D. S. a letter from 171 Burdett's Address to the Reformers in Eng. 120 "Butterfly in church," 8 Byfield Seminary, 8	<b>C.</b> Canton, letter from Dr. Morrison, 153 Catholics in England, number of 75 Cancer, removal of 135 Cawnpore, intelligence from 149 "Cautious," 136 Calcutta Bible Society, 7th Report of 49 Calcutta, intelligence from 18, 21, 101, 114, 145 Caffaria, intelligence from 101 Ceylon, Am. Mission at, 38, 42, 53, 94, 97, 142, 154 Ceylon, Methodist Mission in 33, 114, 117, 121 Charleston Baptist Association, Domestic 166 Missions connected with, 131 Charleston Domestic Female Missionary Soc'y, 131 Charitable Association of Young Ladies, 52 lines addressed to 156 Chenay, I. lines on the death of 172 China, state of Mission in, 173, persecution in, 209 Chinese Notions and Superstitions, 57 China, Catholic Missions in, 61 Pagan Temples, 57 Cherokee Mission, 6, 14, 25, 45, 102, 122, 135, 138 Choctaw Mission, 174, 117, 162, 178 Church, sundry good reasons for sleeping at 116 Church Missionary Society, England, 18th Report of, 21, 25, 29—19th Report of 205 Clarkson's conversation with Emp. Alexander, 51 Church of Rome, present state of 48 Christian zeal, "Good Devised," 52 Children, on chastising, 101 Christian Faith and Consolation, 125, 145 Chunar, state of Missions in 196 Cheshire County Bible Society, 36 Christian faithfulness, result of 180 "Christ's Passion," 55 Cornelius, Rev. E. letter from, 84, 156, 197 Colonization Society, American, 36, 40, 74 Mr. Burges' Address to, 103 Of Vermont, 190—Milledgeville Auxiliary, 103 Converted Papist, 119, 134 Comet, 119, 134 Consecration of Rev. P. Chase, 31, T. Brownell, 183 of Christ Church, Guilford Vt. 36 Connecticut Miss. Society, 20th Report, 38, 42, 46 "Concert of prayer," 122 Connecticut, General Association of 133 Collyer Rev. Dr. Speech of 177 Continental Missionary Society, 177 Constantinople, measures for Bible Society at, 200 Coran Society, Report of 203 Crusades, 20	<b>D.</b> "Dairymen's daughter," history of 192 Dartmouth College, decision of the question relative to, 27—Case of 79 Commencement, 142 Dartmouth Meeting House, donations to 207 Daniels, suicide of 207 Delhi, letter from Rev. Mr. Thompson, 157, 198 De La Harpe, conversion of, 151 De Kalb, letter of S. Pomeroy from 30 Depravity, total, 62 Demarara, extract of a letter from 62 Deaf and Dumb, admission of Miss Fowler to the Church 48 in Ireland, 78 Instruction of 107 Munificence of Mass. Legislature to 125 Asylum for in England, 125 Dedication, at Dartmouth, 43 at Charestown, 31—Freeport, 180 of a ball room to Divine worship, 207 Essex-street Church, Boston, 184 Dinagapote, intelligence from 107 Dispensary, Boston, 107 Discovery Ships, 126 Dorchester Factory School, 126 Domestic Missionary Society, Con. 170 Domestic Missionary Society, Mass. Report of 170 Drunkards, warning to 87, 199 Drunkness, letter from Hon. Mr. Adams on 62 Duelling, reflections on 60	<b>E.</b> East Florida, historical notices of 52 East Tennessee, Bible Society, 99 Education Society, British National, Report of, abstract, 155, 119 Education, on female 150 Education Societies, Auxiliary to the Ameri- can Education Society, 11, 19, 23, 38, 43 67, 127, 151 Education Society, Report of Boston female, 72 Education Society, Presbyterian, rules of 118 Education of pious youth, remarks on 191 Resolves of Church in Hartford, Con. on 41 Edinburgh, Missionary Society, Report of 200 "Education," 105, 113, 117 Education in India, 105, 113, 117 Election week, exercises of 87 Eloquence, Aborigine, 144 Employment, want of 144 Embellishments, undue influence of 148 "Enthusiasm," 152 Englishmen turning Mahometans, 68 England, riots in 147, 157 Episcopal Church, new, in Boston, 151 Episcopal Convention, Bishop White's ad- dress to 164, 122 Essex Street Church, corner stone of, laid, 144 Essays, select 45 Ethiopic Manuscript, valuable, 45	<b>F.</b> "Farewell," 20 "Fall of idols at Otaheite," 12 Faithfulness, parental, rewarded, 32 Farmington, doings of the church relative to Foreign Missions in 98 Fatherless and Widows' Society, 187 Female Education, reflections on 67 Female Benevolence, 7, 11, 50, 51, 95, 187, 207 Females, Circular Address to 28 "Female Piety," 191, 199 Fire, distressing, 191, 199 Foxboro' Fem. Benevolent Soc. report of 168 Foreign Mission School, State of 94 Letter from George Sandwich, at 32 Foreign Articles, abstracts of 103, 107 Fowler, Rev. S. letter from 114 Fragment Society, report of 176 France, religious liberty in 33 Bible Society in 57, 126 Franklin University, Geo. state of 143 Fruit Trees, easy mode of propagating 152	<b>G.</b> Gambold, Mr. & Mrs. extract of a letter from 126 Gallaudet, address of 174 Garnon, Wm. memoir of 177, 181, 185 Garden, Brown's reflections on 148 Georgia, a school in the back woods of 101 Georgia, N. Y. revival in the Synod of 51 Geneva, Europe, persecution in 58 Geological Society, at New-Haven, 100 God, proof of his existence, 12 "God dwelleth not in temples made with hands," 64—God Omnipresent, 132 Golden God, 132 Governor of Mass. choice of 87—Speech of 91 "Good Devised," proposed for the Recorder, 32 Greenville College, donations to 119, 146 Greenland, storms of 148 Greely, A. sermon of 204 Graham Society, second report of 35 Grace, converting, striking instance of 176 Guardian, a periodical work, proposals for 51	<b>H.</b> Hampden Education Society, 154 Hampshire Miss. Society, report of 33 Hampshire Miss. Soc. annual report of 194, 198 Harvard University, commencement at 143 Hawes Place Church, South-Bost. consecrated, 183 Hanover, resolutions in the parish of 59 Hayti, education in 62, 162 Habits, benevolent 43 Hard Times, cure for 107 "He hangeth the earth upon nothing," 144 Henriker, letter from 187 Hindooism, 140—Hindoo Infanticide, 61 Hindoo Superstitions, 157, 161, 163 Hillstons' Co. Bible and Char. So. 154 Hospital, Marine 163 Hottentot Mission, 9 Holy places of Palestine, Buckhardt on 164 Howard Benev. Soc. report of 27, 36, 191 Hoyt, Ard, letters from 45 Hobart, Bishop, extract from an address of 62 Holland, free schools in 179 Honesty, extraordinary 128 Hunter, N. Y. Missionary Society in 179 Huntington, Rev. J. death of 155 Tribute of affection to 116 Human Grandeur, 56 "Hymn for criminals under sentence of death," 16 "Hymn for children," 56 "Hymn for Easter," 60	<b>I.</b> Imposture, Pagan, detected, 65 Improvement of North American Indians, 72 Imperial Benevolence, 48 India, letter from Mr. Knill, 153 India, intelligence from 5, 57, 69, 109, 125, 145 Education in 105, 113, 117 Indians, Seneca, interview of J. B. Hyde, with 126 Indian History, Education and Treaties, 162, 142 Indian Martyr, Christian 52 Indians, North American, claims of 36 Indian Superstitions, 113—Ind. Benevolence, 48 Indiana, State of 114 Indiana, letter of Mr. Reed from 150 Installations, of E. T. Woodruff 176, James Sa- bine 19, John Sanford 7, H. Blatchford 11, A. Wheeler, B. White 15, P. Jenne 23, S. Clark 31, B. Rice 67, D. Smith 71, A. Donaldson 107, L. Wilson 115, J. Taluadga 122, E. Cor- nelius 123, W. Frothingham, J. Shaw 127, D. S. Field 147, R. Pomeroy 179 Inauguration of Rev. J. Murdock, 115 Intemperance checked at Bedford, 67 At Sandwich, 95—Scituate, 91 Infidel, death of 82 Ingelsol, S. B. address of 107 Independence, forty-third anniversary of 149 Interesting incident, 39 Intemperance, fatal effects of 132 Ireland, Curwen's observations on the state of 9, 119 Ireland, education in 119 Of Deaf and Dumb, 20 Isle of Shoals, 20	<b>J.</b> Jarratt's letter relative to Jews, abstract of 162 "Jacob's Dream," 36 "Jesus Wept," lines on by Dr. Stock, 149 Jesore, intelligence from 142 Jerusalem, Archbishop of 62, 71, 94, 103, 145 Success of 119, 127 Jews, Mr. Elmer's report concerning the 153 Baptism of 127—Prayer for 154 Jews in Tripoli and Tunis, 9 Jews, a letter from G. Powers, concerning 34 contributions for 83 Jews Soc. in Boston, extracts from 3d report, 83 Jews, speech of Dr. Love in favor of exertion for 125 Jews, sentiments of Mr. Nitschke, respecting the 129 Expulsion of from Meiningen, 130 Jews Society, London, eleventh anniver- sary and report of 130 Jews favored by the Allied Sovereigns, 146 Assaulted in Germany, 183 Jews, summary of intelligence from 126 Remarks on the exertions in favor of 183, 190 Jerusalem, Mission to 200 Jordan Lodge of Danvers, correspondence with Rev. D. Poor, 68 Jowett, extracts from the journal of 206 Proceedings of in Egypt, 83, 115 Juvenile Benevolence, 113 Juggernaut, disaster of 149	<b>K.</b> Katte Ghore, Sultan 149 Karans, state of Mission at 41 King's Letter, 121 Kotzebue, assassination of 79 Kristno, journal of 114	<b>L.</b> Lattakoo, Mission at 145 Lavater, anecdote of 136 Legislature in Vermont, state of religion in 46 Liberty of Mrs. H. Lewis, 31—of Moses Brown, 31—J. Whitehead, Esq. Mr. Emerson, and Mr. Ashley, 43 Literary intelligence from the Panorama, 124 Library, Ministerial 127 London Society for the propagation of the Gospel, state of 155 Longevity, 140 Lincoln Compounder, 136 Lost property, method of appropriating 139 Londonderry Presbytery, 195 London, recollections on the annual Mis- sionary meetings in 160 London Miss. Soc. 25th report of 173 Proceedings of 130 Lubeck, condition of the Jews in 116 Luther, a hunting, 132	<b>M.</b> Malacca, letters from Mr. Medhurst and Mrs. Beighton, 153 Maine Charity School, 154 Martyrs, Spirit of 164 Massachusetts General Association, Narra- tive of Religion at 165 proceedings of 171—Pastoral Address of 176 Maine Convention, meeting of 171, 176, 179, 183 Mariner's Church, N. Y. 175 Magnanimity, Count de Arcos, 20 Maine, Missions in 18, 21, 162 Bible Society of 86 Madras, intelligence from 18, 25, 74, 101, 145, 202 Malacca, Anglo Chinese College at 118 Massachusetts Legislature, Acts passed, 35 Malta Bible Society, extracts from the Report of 70 Massachusetts Legislature, meeting of 87 Heads of the Acts of 103 Massachusetts Missionary Society, Report of 90 Mass. Domestic Missionary Society 194, 198, 207 Maine, Report on the Separation of 95, 127 Marine Missions, New-York, 99 Madagascar, intelligence from 102 Magdalen Hospital, importance of in Boston 159 Merchant Seaman's Bible Society, England, 149 Mediterranean Mission, 21, 74 "Memoirs of Simeon Wilhelm," 27 Mead, W. a letter to the American Coloniza- tion Society, from 86 Methodist Mission, American 150, 193 Meth. Mission, English, 33, 114, 117, 141, 143, 399 Ministers, on the health of 140 Ministers, lines on the mortality of 184 Microscope, Solar, 144 Middlebury College, Commencement, 146 "Missionary field," to be set apart by farmers, 78, 95—produce of 187 Missionary Boxes, 83, 91, 95, 179 Missionaries, sailing of 172 "Missionary Hymn," 162 Mission, Choctaw, 10, 95, 130 Missouri, letter from, 24 "Millennium," 84, 88, 92 Ministerial Duties, 156 "Missionaries farewell," 95 Missionary Charge by Dr. Wardsworth, 128 Moore, Bishop, on the Times, 132 Morits, abstract of a letter from 178 "Mother's Love," 156 Moore's Sacred Melodies, Stanzas from 92 Moravian Mission among the Cherokees, 162, 126 Monthly Commemorial of Prayer 6, 10, 19 Murder of A. T. Mason, 31, 35, 39 "My Mother," 104	<b>N.</b> Narragansett Indians, 22 Natchez, letter from Mr. Eastman of 114 New Orleans, profanation of the Sabbath at 160 "New Year's Ode," 8 New Hampshire, General Association, &c. 166 Eccelesiastical Convention of 11 New York, Internal Improvements, 14 New York, Missions in 14 New York Evangelical Missionary Society 23 of young men, Report of 23 New Orleans, Presbyterian Church in 27, 87, 135 Baptist Church in 47 New Orleans, Hospital of 60 New Zealand, Mission to 61 New Lattakoo, letter from Mrs. Hamilton at 70 New Bedford Address on intemperance, Edito- rial remarks on 78 New Hampshire Baptist Domestic Mission- ary Society of 94 New York, Female Bible Society of 115 Negombo, state of 146 Newcastle, Pa. progress of religion in 57 Nichols, Mrs. letter from 57 Norfolk Auxiliary Education Society, annual meeting of 95 Northern voyage of discovery, 104, 108 Northampton, Report of Sabbath School Di- rectors in 207	<b>O.</b> Obituary, of Rev. S. Williams 159, Rev. J. Hunt- ington 167, Mr. A. Bonney 172, John Harvey 2, Edward Warren 5, Mahometan Convert 5, W. B. Norton 26, Gen. Jedediah Huntington 28, N. Lynde 40, Mr. Lee 44, E. Sandford 44, Dr. S. Adams 50, E. Ayers 50, E. Moody 50, Mrs. M. Rogers 58, M. G. Payson 58, Dr. S. Spring 96, J. W. Tucker 104, F. Baker 108, C. Warren 124, H. Coolidge, D. Nye, R. Morris- son 127, D. Currier 146, C. B. Caldwell 151, A. Barnes 152, R. S. Storrs 186, Gov. Strong, 187, Pres. Appleton 195, J. Scott 204, M. L. Worart 208. Obobkiah, Henry, memoirs of 42 Occurrences, auspicious 130 "Ode on the New Year," 91 "Ode to Memory," 91 "Ode to Memory, and Reply, 82 Ohio, Synod of 107 Old Lady, conversation of 149 On the motto to Lord Foley's Arms, 39 "Open the Door," 44 Orphan Asylum in Charleston, S. C. 151 Otaheite, intelligence from 5, 18, 191 Otaheitan Convert, murder of 65	<b>P.</b> Period of important events, 126 Persecutor Converted, 126 Persia, toleration in 183, 190 Pembroke Fem. Relig. and Char. Soc'ties, 74 Peace Society, Raleigh, N. C. 135 Peace, cause of 139 Peat, observations on 140 Phoenix Steam Boat, loss of 155 Phillips, speech of 197 Phillips' Academy, 146 Philadelphia, Synod of 198 Piracy, 60, 127, 143 Pirates, trial of 3, 7—Execution of 31 Pirates, address to a spectator at the exe- cution of 30 Pious Schoolmasters, 142 Piety and filial affection, 126 Plymouth County Education Society, 158, 7 Plaisir of Paris, benefit of 152 Portland Foreign Mission Society, 90 Poore, resistance to the mandate of 33 "Poetry," 148, 152 Pomarré, letter from 18 Poem of Rev. D. Huntington, extract from 196 Pompeia and Herculaneum, 115 Presbyterian Church, narrative of the state of religion in 98, 102 Assembly, extracts from minutes of 102 Board of education established by 118 Privateering, memorial against 120 Providence of God, a solemn 51 Protestant Missionary Stations, survey of 68, 73, 77, 81, 85, 89, 93, 97, 101 Principality of the Mountain, 74 Prawn Poory, travels of 161 Presbyterian Church, state of 164 Presbytery of Hopewell, 166 Presbyterian Education Society, 17 Propagation of the gospel, &c. report of So- ciety for 18, 21, 199 Preservation, remarkable 24 "Prayer for a Missionary," 21, 34 For seminaries of learning, 143 Providence, 139 Presbyterian Board of Missions, 159 President's Message, 208 Questions put to Africaner, 201	<b>R.</b> Rammohun Roy, 156 Raffles' Tour, extracts from 76 Retrenchment Society, Andover, 6 Reed, Rev. I. Missionary journal of 13 Religion, triumph of in Greenland, 24, 44, 53 Richards Mrs. a letter from 35 Royalton, interesting events at 106 Religion, pleasures of 106 Revivals at Aurora, New York, 158, Williams- town, 158, Amherst Academy, 158, Corydon, Indiana, 162, East Tennessee, 14, Dunstable, 22, Belchertown, 22, 30, 42, Bridgewater, N. Y., 35, Bergen, N. Jersey, 50, Rockaway, N. J., 50, Newport, N. H. 50, Peacham, Vermont, 54, Adams, New York, 58, Sandwich, Worthington, at Prattburg, 67, Madison, N. Y. 56, Coventry, N. Y. 102, Marshallfield, 130, Chelsea, Vt. 131, Goffstown, N. H. 132, Geneva, N. Y. 202, Revival at Sea, 193. Retrenchment, 143 Review of Editorial remarks on C. Washburn's letter, 105—Review, reviewed, 105 Richards, Rev. J. letter from 100, 124 Richmond, Va. Young Men's Missionary Society of 170 Rockingham Charitable Society, extracts from the address of 72 Rossiter, D. D. report of 187 Robbins, Rev. S. P. letter from 3 Roman Catholic Criminals, 30 Robinson's Scripture Characters, extracts, 148 "Ruins of an old mansion," 120 Russia, extension of gospel light in 59, 66, 184	<b>S.</b> Sabbath School Society, Reading, 159, in Had- dam, Report of 166, Plainfield, 3, Framing- ham, 3, Roxbury 3, Warner 3, 163, North Bridgewater 7, St. Johnsbury 7, Byfield, Dan- ville, Conway, 10, Baltimore 10, Concord 19, Sabbath Schools, in Ohio 23, Cambridge 23, South Reading 34, Catehill, N. Y. 43, Charles- ton, S. C. 43, Dedham 43, Groton, and Farm- ington, 44, Windsor, Vt. 50, Albany N. Y. 50, New York 71, Whitehall, N. Y. 105, Georgia 139, Franconia 179, West Hartford, 190, Princeton, N. J. 182, North Bridgewater, 190, Sabbath Schools, in Fitzwilliam, N. H. 150, Roy- alston, Danvers, 195, Saco, Chatham 193, Con- cord, Fryeburg, Northwood 199 Ipswich 203. Sabbath Schools, Male Teachers wanted in 78 Sabbath Schools, Editorial remarks on 51, 55, 70 Sabbath Schools, utility of 180, 62, 148 Sabbath Schools good devised for 68, 62 Anecdotes 160 "Sabbath Morning Thought," 160 Sabbath, melancholy event in the violation of 63 Sandwich Mission, 174, 175, 150 Sandwich Islands, account of 24, 186 Saturday Afternoon School, at Albany, 26 Sand, Charles, character of 61 Scituate Auxiliary Society for suppressing in- temperance, 91 Scriptures, value of 4 Seamens' Meeting, Philadelphia, 163 Sempore, College at 15, 149 Seminole War, report on 15, Stockbridge Indians, 22 Sea Serpent, 127, 131 Sierra Leone, intelligence from 205 Slavery, horrors of 16, 137, measures for preven- tion of, at Boston, 204, Abolition of, at St. Helena, 19. Slaves, instruction of 106, Christianizing of 116. Slavery, interdiction of 186 Slaves, Sabbath School for 166 Smyrna, Martyrdom of a Christian in 172 Smith's Captain, Researches in Africa, 49 South Sea Islands, Mission at 57, 70 South Sea Islands, intelligence from 145, 153, 169 South Carolina, state of the Church in 164, 118 South America, narrative of an expedition to 132 Solomon, B. N. letter from 154, Journal, 4, Spain, manner of evening prayer in, 32, Treaty with 39, 131. Spain, Lancasterian Schools in 172 St. Johns, fire at 147 St. Domingo, state of Religion in 141 Stones, murder and robbery at 199, 207 Stores in meeting-houses, 156 Sun Flower, use of 153 Surat, letter from Mr. Fyvie, 55 Sumatra, Island of 128 Suicide of a Slave, 84 Subsidiary, a Jewish Sect, 192 Sweater's Prayer, history of 193 Sweater reprov'd, 87 Symptoms of good, 80	<b>T.</b> Tamil Bible Association, 74 Tennessee, Synod of 193 "Thanksgiving Day," 204 "This is not your rest," 68	<b>U. V.</b> Universal Gazetteer, 198 Union, Christian, at Washington, 198 United Brethren, Missions of 31 University, Prussian 30 United States, wealth & power of 41—born 142 University, Transylvania, state of 126 Universities in Germany, number of students 158, 7 United Foreign Missionary Society 152 Union, Philad. Sabbath and Adult, 90 Universalist, death bed exercises of 33 Untown, Penn. letter from 152 Virginia, public spirit in 18 "Voice from the grave," a tract, 196 Vernon University, commencement 115 Vermont, state of religion in 115	<b>W.</b> War, expenses of, 17—War, horrors of 102 Watch trinkets, useful way of employing 118 Washburn, Rev. C. extract of a letter from 120 Warning to drunkards, 51 Warren E. obituary of 159 Wesleyan Missionary Society, state of 101 "Whitefield's chair," 74 "What do you think of Christ," 161 "What do'st thou here," 164 "Wheat, Chilli, 166 Wilberforce, speech of 17 Williams College, reasons for removal 17 Widow burnt with her husband, 24 Widows, Hindoo petition against burning 29 Winter, Sabbath Schools in 28 "Wonder," a negro, account of 143 Worcester, S. grateful acknowledgment of 159 Wolf in sheep's clothing, 208 Woolwich, distressing event at 201 Women, essay on what Christianity has done for 125, 128, 129 Worcester's, S. Dr. address to the Church 156 Delegation, 76 Word of God, influence of 6 Worcester County, Charitable Society of 10 Wyandott Indians, 13	<b>Y. Z.</b> Yale College, annual commencement at 35 Yarmouth, temperance in 106 Young Indian Chief, 106 Zeal, youthful 106 Zukkerbeker, Dr. account of 106 Zwellendam, letter from 106	<b>DEVOTIONAL WORKS.</b> JAMES LORING, at his Theological and cellaneous Bookstore, No. 2, Cornhill for sale—Devotions for the Closest, by price 75 cts; Jew's Devotions, 75 cts; More's Reflections on Prayer; Palmer's Prayers, recommended by an Association of ministers, 75 cts; Belgrave's Addresses to Ly, 125 cts; Toplady's Course of Family Prayers, 75 cts; Orton's Religious Exercises, 75 cts; Zollikofer's Exercises of Piety, 75 cts; Devotions; Watts' Guide to Prayer, 75 cts; Henry on Prayer, 50 cts; Lady Gales on Prayer, 50 cts; Bogsky's Golden Treasury, 50 cts; Imitation of Christ, 100 cts; Compa- ny of the Soul, 50 cts; Soliloquy of the Soul, 50 cts; Address to the Deity, 50 cts; Ro- binson's Scripture Characters, extracts, 148 Soliloquies and Prayers, 100 cts; Rowley's Exercises of the Heart; Meikle's Tracts Meditations on various subjects; Solilo- quies, or Miscellaneous Meditations; 100 cts; Sacramental Meditations, 100 cts; Har- man's Companion, 65 cts; Cases of Con- science, 125 cts; Grove on the Lord's Supper, 13 cts; Talbot's Reflections for every day in the year, 13 cts; Willson's Sacramental Tracts; Knox and Johnson on Lord's Supper 13 cts.	<b>SERMON.</b> A Sermon, entitled, <i>The Duty and Power</i> of Sinners, from John vi. 44, by CHAPIN, of Hanover, Mass. is just pub- lished for sale at S. T. ARNOLD'S, price 10 cts. The Sermon is designed to meet the charge of inconsistency brought against preaching that sinners have no need of the view taken of the subject is scriptural; and on this account is recommended by respectable Clergymen to have seen the manuscript.	<b>Pelisse Cloth, 700 yds. prime, just</b> <b>JAMES BREWSTER</b> A complete assortment Ladies Pelisse 35 Pieces Elegant Cloths, from \$5 per yard, which are going with great rapidity, I bale superior 4-4 & 6-6 cents, which will be sold at the low price per yard only—\$20, 20 Pieces and dark mixed Broad Cloths, from per yard—20 do. low priced Satinets, & 5s. per yard—350 yards fine American do. Steam Loom Cottons at 20 and 25 do. Together with an extensive assortment of Bombazetts, and other Goods for the season, which are going off rapidly forget the number 35, sign of the Eagle.	<b>NOTICE</b> is hereby given that the has been duly appointed Executor of the will of ABIGAIL COLE, late of Middle- bury County of Norfolk, widow, deceased, upon himself that trust, by giving law directs, and all persons having de- bited the Estate of said deceased, are re- quired to exhibit the same; and all per- sons indebted to said Estate, are called upon to pay to TIMOTHY STORRS, Administrator of said Estate, at his residence in Weymouth, Nov. 10, 1819.	<b>NOTICE</b> is hereby given that the has been duly appointed Administrator of the Estate of SARAH ASH, late of County of Norfolk, widow, deceased, upon himself that trust, by giving law directs, and all persons having de- bited the Estate of said deceased, are re- quired to exhibit the same; and all per- sons indebted to said Estate, are called upon to pay to TIMOTHY STORRS, Administrator of said Estate, at his residence in Weymouth, Nov. 10, 1819.	<b>TWO</b> Gentlemen, seriously dis- posed to Board in a private family, in the date neighborhood of State-street, the Recorder Office.
---	--	--	---	--	---	--	---	---	---	--	---	--	--	---	---	---	---	---	--	--	---	---	--	---	--	---	--